



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

this department is coming to be more highly appreciated is shown by the fact that in many seminaries, aside from the chair of Systematic Theology, there is also one of Biblical Theology.

The book, as a whole, indicates on the part of the author (1) a determination to convince his readers that the time has come for a scientific study of the Bible, and to inspire in their hearts a desire to engage in this study; (2) an extended and available knowledge of the facts and principles concerning which he writes; (3) a broad, liberal and intelligent spirit, a thorough knowledge of the demands of the times. The book will stir men up. It will challenge their attention. It will provoke study, and while not all the facts and conclusions which it announces will be established, it is probable that the position, in general, will, a decade hence, be accepted by many of those who to-day so strongly condemn it.

THE KINGDOM OF ALL-ISRAEL.*

This is an attempt to tell the story of the Hebrew Empire, a small kingdom it is true, but one whose "annals have always been regarded as a heritage of mankind, fraught with welfare to the whole world." The author accepts the traditional views of this history, and the work is therefore strictly orthodox. Regarding the Pentateuch as the chief source of Hebrew literature, the author has set himself to the task of finding "the living rills which run from it throughout the after-history in words, in quotations, and in ideas," and of tracing them back to the fountain-head.

There are eighteen chapters in the volume. It begins, of course, with *The Election of a King*. The writer here feels called upon to notice the nature of Hebrew historical writings and the doubts regarding their trustworthiness. In chapter V. we find discussed the *Law and legislation among the Hebrews*. Here a fact, which seems to have been overlooked, is noted, that "at no time during the five centuries of the monarchy (1100-588 B. C.) is a word said of a body of laws enacted or codified by any of the kings." The inference is clear, says the author, that a law code evidently existed before a king filled the throne of Israel. It is the opinion of the writer, and he endeavors to substantiate that opinion, that when the Hebrews left Egypt they had a code of laws or customs with them, and that Ex. XXI.-XXIII. contain these precepts. The high civilization of this ancient code is enlarged upon. With a chapter on the "Anointing and Advancement of David," another on "David an Outlaw and an Exile," another on "The Death of Saul," and others on the "Literature and Worship of the People," "Reconstruction of All-Israel," "The Avenger of Blood," "The Close of David's Reign," we come to chapter XIII., "Deuteronomy—Antiquity of the Book—Internal Evidence." In proof of the antiquity of the book, there are urged four reasons: (1) The absence of any allusion to the relations sustained by Israel to Assyria in the time in which critics claim it to have been written. Vast changes had taken place in the condition of Israel, to which not the slightest reference is made. A forger could have written such a production and have failed to betray himself. (2) "There is no mention of Jerusalem in the book, or of the temple, as there ought to have been, if it was written when Hezekiah was attempting to put down

* *The Kingdom of All-Israel: Its History, Literature and Worship*. By JAMES SIME, M.A., F.R.S.E. London: James Nisbet & Co., 21 Berners street. 1883. 8vo, pp. 621. Price, \$4.00.

the high places, and make his capital the only seat of ritual worship.” (3) It abounds in remembrances of Egypt, and of the wilderness out of which they had just come. There are fifty such allusions to Egypt. (4) Deuteronomy abounds in references to the events related in the three preceding books. These references are brief, made in passing, and imply that there is a close connection between Deuteronomy and the books which precede it. The chief difficulties connected with the traditional belief are taken up: (1) the expression Deut. i., 1, On this side Jordan; (2) Deut. ii., 12; (3) Ex. xii., 1-51 and Deut. xvi., 1-8; (4) boiling instead of roasting the passover; (5) the law of the central altar (Deut. xii., 1-32); (6) the law of the king (Deut. xvii., 14-20). These difficulties are seemingly settled for all time. Chapters XIV., XV., XVI., XVII., are given to the reign of Solomon. The last chapter is on the “Priests and Levites.” An elaborate argument is brought forward to show that on the ground of this expression nothing can be proven concerning the priority of Deuteronomy in point of time, when compared with the three preceding books.

The volume is bright, airy, arrogant and dogmatic. The author repeatedly denounces others for offering conjectures. He has counted the occurrence of the words “probable,” “likely,” “perhaps,” etc., in Bleek’s *Introduction*, yet accuses him of confident assertion. The trouble with our author is that he does not use such words with sufficient frequency. In no book with which we are acquainted is there to be found so much baseless conjecture, and, at the same time, dogmatic assertion. The coloring given to the narrative is often purely fictitious. The style and character would answer well for an historical novel, but for ordinary history, it seems unsatisfactory. However, readers will gain a vivid idea of the events of these stirring times from the perusal of this volume.

MESSIANIC PROPHECY.‡

If it can be shown that in the Old Testament Scriptures there exists a body of predictive prophecy, not to be explained away on the basis of human foresight or science, that a number of these predictions preceding by more than two centuries the appearance of Jesus, point to a Messiah and cannot, after careful examination, be fairly explained with reference to any other person, and on the other hand that in the Jesus of the New Testament (and in no other) claiming to be the Messiah, these facts of whose life as related in the Gospels are substantially correct, Messianic prophecy had a remarkably circumstantial and complete fulfillment,—the conclusion becomes almost irresistible that the two are one, that the Jesus of the New, is the predicted Messiah of the Old Covenant.

If this argument can be satisfactorily made out, it has a double office and usefulness, since it affords a strong proof of the Divine origin and authority both of the Old Testament Scriptures and of the Christian Religion as well. It indicates the essential connection between Judaism and Christianity, and links the latter to the grand course of historic development and the fulfillment of the Divine purpose. It exalts the dignity of the Messiah and throws new light upon his mission in the world.

Such is the general course of argument pursued by Dr. Gloag in the book before

‡ *The Messianic Prophecies*. Being the Baird Lecture for 1879. By PATON JAMES GLOAG, D. D. Edinburgh: T. & T. Clark; New York: Scribner & Welford. 7½x5, Pp. xv.—368